

they are very numerous and act in combinations. the possibilities of diversity in human disposition are practically infinite. Individuals, moreover, differ in their sensibility and in their aptitudes for acquiring accomplishments, and these unlikenesses introduce a further complication into the possibilities of human nature, so that no two individuals are exactly alike. The impulses that are aroused by a sensory impression or a recollection may differ surprisingly on different occasions: the associated set of recollections can never be the same, and will arouse a novel assortment of impulses : the relative strength of impulses may be modified by habit, or in some cases, influenced by the will: we are also affected by the mood which governs us at the time. Moreover, it seems that some impulses may rise or fall at periodic intervals. Human nature is, accordingly, not only very diverse from individual to individual, but results in behaviour which varies very greatly in the same individual. We may, indeed, believe that human behaviour, if purely impulsive, would be so eccentric as to be irreducible to rule. But the outflowings of impulse are controlled—brought within sluice-gates, so to speak—by habit. To this regulation of discharge individuals and communities owe the regularity of their lives, their general uniformity in dress, manners, and amusements, even the ideas which direct their outlook upon

life. Not  
only is habit the foundation of  
conventional  
morality; it guides our aspirations and  
fortifies  
our conclusions upon religion and  
politics.

Pleasure and pain may be  
distinguished from  
happiness and unhappiness. The  
former arise  
from our sensations ; the latter from  
our instincts.